THE RELATIONSHIP BETWEEN EPISTEMOLOGY AND PREFERENCES FOR PSYCHOTHERAPEUTIC ORIENTATIONS

by

TARA LYNN SIMPSON ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Master of Education

In

COUNSELLING PSYCHOLOGY

Department of Educational Psychology

Edmonton, Alberta

Spring 2003

National Library of Canada
Acquisitions and Bibliographic Services
395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque nationale du Canada
Acquisitions et services bibliographiques
395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

Our file Notre référence

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-82232-X

Canada

University of Alberta

Library Release Form

Name of Author: Tara Lynn Simpson

Title of Thesis: The Relationship Between Epistemology and Preferences for Psychotherapeutic Orientations

Degree: Master of Education

Year this Degree Granted: 2003

Permission is hereby granted to the University of Alberta to reproduce single copies of this thesis and to lend or sell such copies for private, scholarly or scientific purposes only. The author reserves all other publication and other rights in association with the copyright in the thesis, and except as herein provided, neither the thesis nor any substantial portion thereof may be printed or otherwise reproduces in any material form whatever without the author's prior written permission.

Tara Simpson

4255 Albert Street

Burnaby, British Columbia

V5C 2E7

December 20, 2002

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled THE RELATIONSHIP BETWEEN EPISTEMOLOGY AND PREFERENCES FOR PSYCHOTHERAPEUTIC ORIENTATIONS submitted by TARA LYNN SIMPSON in partial fulfillment of the requirements for the degree of MASTER OF EDUCATION IN COUNSELING PSYCHOLOGY.

Barbara Paulson

Dr. Barbara Paulson

Robert Short

Dr. Robert Short

Dianne Oberg

Dr. Dianne Oberg

Date: December 20/2002

ABSTRACT

Previous research has suggested that philosophical commitments play a part in directing therapist preferences for different types of counselling. The present study extends this work by using a correlational design to clarify the relationship between epistemology and theoretical preferences. Sixty-eight graduate students in counselling programs from four Canadian universities were given the Psycho-Epistemological Profile and asked to rate their agreement and likelihood of future use of five therapeutic orientations (Cognitive-Behavioral, Psychoanalytic, Experiential, Family Systems, and Narrative). Results indicate that there are significant relationships between empirical and rational epistemic styles and agreement with cognitive-behavioral approaches. Most of the participants endorsed a dominant metaphorical way of knowing. A one-way ANOVA indicated that the only difference between participants in counselling programs when grouped by the universities in which they were enrolled was in terms of their likelihood to use cognitive-behavioral interventions in the future. Results and limitations of these findings are discussed.

ACKNOWLEDGEMENTS

In dedication to my fellow classmates, and kindred spirits, who made the journey what it was.

And to Marc for cheering me all the way.

TABLE OF CONTENTS

Chapter 1: Introduction 1

Rationale for the Research 1

Purpose of Research 4

Chapter 2: Literature Review 7

Epistemology 7

Treatment Theories in Counselling and Psychotherapy 11

Cognitive-Behavioral 12

Psychoanalytic 14

Experiential/Humanistic 16

Family Systems 17

Narrative 19

Research on Theoretical Choice and Personality 20

Overview of Previous Research on the Five Theoretical Approaches 24

Overview of Current Research Design 26

Chapter 3: Methods 28

Participants 28

Measures 28

Theoretical Preferences Questionnaire 28

Psycho-Epistemological Profile 29

Procedure 32

Chapter 4: Results 33

Descriptive Findings 33

Research Questions 34

Chapter 5: Discussion 39

Overview of Research Questions 39

Limitations 42

Future Directions in Research 44

Future Directions in Education 45

Final Thoughts 46

References 47

Appendices 54

LIST OF TABLES

Table 1.1 The Basic Paths to Knowing 9

Table 4.1 Agreement with and Liklihood to use Five Theoretical Approaches to Psychotherapy 34

Table 4.2 Correlations of Epistemic Raw Scores with Preference Ratings of Five Theoretical Approaches 36

Table 4.3 Intercorrelations Among the Three psycho-Epistemological Dimensions 37

LIST OF FIGURES

Figure 4.1 Differences between Counselling Programs in Likelihood to use Cognitive-Behavioral Psychotherapy 38

Chapter 1: Introduction

Rationale for the Research

Modern psychotherapy has witnessed a proliferation of theories and orientations all of which endeavor to elucidate the human condition, as well as the therapeutic process. Recent estimates suggest that over 400 different types of therapy exist, and that this number is continually growing (Prochaska & Norcross, 1999). The sheer number of therapies available, not only to the mental health consumer, but to the counsellor-in-training, creates a confusing arena in which to make choices. Practitioners need to make choices, both in terms of the mental health care education they receive, as well as the type of therapies they deliver. As more options and alternatives become available, a clearer understanding of what influences counsellors' decisions becomes more necessary. There are numerous factors that influence the choices a therapist will make in regards to their theoretical commitments, as well as to the therapeutic interventions they employ.

As of yet, there is little agreement regarding what are the most important variables involved in the choice of a theoretical orientation, though most authors would agree that this choice implies a multi-determined and complex process (Guy, 1987). Among the various possible factors, therapists consider the most determinant to be personal factors such as clinical experience and personal philosophy and values (Norcross & Prochaska, 1983). The relationship between theoretical orientations and personal attributes of the therapist was first extensively examined and discussed in a special edition of the journal *Psychotherapy: Theory, Research and Practice*, published in 1978. The views advanced by the majority of the authors in this special edition (Barron, 1978; Chwast, 1978; Herron, 1978; Linder; 1978; Marks, 1978; Walton, 1978) proposed that the therapist's

personal characteristics, such as personal philosophy and values, were the most significant variables in choosing a theoretical orientation. In contrast, others suggested that the major influences were environmental, such as training, supervision, economic and clinical experience (Cummings & Lucchese, 1978; Lazarus, 1978; Schwartz, 1978). A more recent article, based on a comprehensive review, maintains that "most believe the therapist's personality and epistemological traits are the major determining factors" (Arthur, 2001, p. 45).

The relationship between a therapist's theoretical orientation and personal philosophy and values has been considered by several authors (Barron, 1978; Strupp, 1978; Cornsweet, 1983) to be one of the most important dimensions in understanding the therapeutic process. However, this relationship has received limited empirical support (Tremblay, Herron, & Schultz, 1986; Arthur, 2001). Furthermore, the theoretical orientation that counsellors adopt informs the type of treatment clients receive, affects practitioner satisfaction (Vasco, Garcia-Marques, & Dryden, 1993), can lead to poor communication and collaboration between differently oriented practitioners (Millon, 1988), and has implications for training and selection. In addition, research has demonstrated that therapists need to have faith or hope in the approach they are using in order to bring about change (Frank & Frank, 1991). Despite the fact that a therapist's theoretical commitments have far reaching implications, relatively little is known concerning the processes involved in orientation choice.

Since the match between therapist and orientation is a crucial one, it is important to explore how a counsellors come to identify themselves with a certain theory or approach. One way to facilitate this exploration is by examining the relationship between

theoretical commitment and personal philosophy. Previous work in this area has examined how the personal philosophy or worldview, also called epistemology, plays a role in therapists' commitments to a certain theoretical orientations. Epistemology is the way in which people make sense of the world around them, in essence the lens through which they take in all the information from their environment. A better understanding of the relationship between epistemology and theoretical preferences will give us useful information about the processes involved in the choices of a theoretical orientation. Looking at the relationship between theoretical preferences and different ways of knowing for counsellors-in-training will demonstrate whether personal philosophy and values are important in theoretical choices. This insight may also provide constructive ways to improve the education and training of future counsellors.

Unfortunately, research in this area has been sporadic and inconclusive. Approximately forty-five articles have been written on the relationship between theoretical commitment and personal philosophy and values since it first appeared in the literature in 1978 (as cited in Arthur, 2001). Of those forty-five, only a handful specifically address the relationship between epistemology and theoretical choice (Arthur, 2001). Of these, all the researchers concluded that there was a relationship between epistemology and theoretical orientation. However, the results of these studies were generally consistent with, but neither strong nor unequivocally supportive of, predictions. As such, there appears to be a gap in our understanding of what the relationship between epistemology and theoretical preferences looks like.

Purpose of Research

The current study was designed to help clarify the relationship between epistemology and theoretical preferences. The research design is correlational study involving a survey of counsellors-in-training at four Canadian universities. Two self-report questionnaires were used. The first, the Psycho-Epistemological Profile (PEP), was designed to assess the extent to which individuals base their knowledge on rationalism, empiricism, and metaphorism (Royce & Mos, 1980). According to the authors, a rational cognitive style involves clear thinking and the rational analysis and synthesis of ideas. Empiricism refers to an individual's commitment to external experiences as a test of his/her view of reality, and a metaphoric style involves conscious and unconscious symbolizing. The second questionnaire measured participants' agreement with, and future use, of five theoretical orientations (cognitive-behavioral, psychoanalytic, experiential, family systems, and narrative). Based on previous literature and the design of the current study, the following research questions were formed:

1. Do significant correlations exist between epistemological styles and theoretical orientations?

More specifically, the study proposes to investigate the possible relationship between counsellors-in-training epistemological ways of knowing (empiricism, rationalism, and metaphorism) and their agreement and likelihood of future usage with theoretical approaches to psychotherapy (cognitive-behavioral, psychoanalytic, experiential, family systems, and narrative). It is hypothesized that a positive relationship between epistemology and theoretical orientations will be found given previous findings.

2. What are the patterns of relationships between epistemology and theoretical preferences, and do they support previous research findings?

Whereas the first research question addresses whether a relationship exists between epistemology and theoretical preferences, this second question is supplementary in that it addresses specific correlations. Based on previous research, the current study posits three hypotheses regarding relationships between epistemological style and theoretical orientations. The first hypothesis is that empiricism and rationalism will be positively correlated with cognitive-behavioral approaches. This hypothesis is founded in previous research employing the PEP (Schacht & Black, 1978; Neimeyer, Prichard, Lyddon, & Sherrad, 1993). In addition, it is based on the underlying assumptions that cognitive-behaviorists view themselves as rational, empirical, and generally pragmatic and realistic (Walton, 1978; Arthur, 2000). The second hypothesis is that metaphorism will be positively correlated with psychoanalytic, experiential, and narrative approaches. This proposal is based on research findings that metaphorical epistemological style correlated positively with the psychoanalytic orientation (Schacht & Black, 1985), the gestalt approach (Neimeyer et al., 1993), and the constructivist counselling approach (Lyddon, 1989; Neimeyer et al., 1993). The last hypothesis is that the rational epistemological style will correlate positively with the family systems counselling orientation. This is based on the finding that the systems/communication approach scored highest on rationalism when compared to behavioral, cognitive, humanistic, and psychodynamic approaches (Vasco et al., 1993; as citied in Arthur, 2001).

3. Are there significant differences in the theoretical orientations counsellors-in-training endorse related to the programs in which they are enrolled?

Since there is no previous research that draws on counsellors-in-training from different counselling programs in Canada, it will be important to look for any differences that are exhibited by the students from the four universities in regards to their theoretical orientations. As previously noted, some authors have hypothesized that training or schooling may be a major factor in theoretical commitment (Cummings & Lucchese, 1978; Schwartz, 1978). If this assumption is correct than the present study should find significant differences between the counselling programs on the measures of agreement and likelihood of future use of theoretical orientations. Based on the hypothesis that epistemology plays a major role in theoretical commitments, it is expected that training would have less of an impact and therefore there should be no significant differences between the counsellors-in-training from the four universities on reports of theoretical preferences.

Chapter 2: Literature Review

Epistemology

Epistemology is a construct that is broad in scope and complex in meaning. It reflects not only the philosophical underpinnings of knowledge but also the individual differences in obtaining and using information. In general, epistemology can be defined as "the branch of philosophy that studies the nature of knowledge, its presuppositions and foundations, and its extent and validity" (American Heritage Dictionary, 2000). More specifically, epistemology includes the theoretical basis of knowledge or "the rules of knowing", as well as the individual differences in obtaining and integrating information or "the ways of knowing". Epistemology can also be conceptualized as the philosophical search of knowledge, in essence human kind's search of truth and reality. The implication is that the nature of epistemology is hypothetical and theoretical by definition. It is ultimately an ongoing investigation, a hypothetical discussion, about the nature of our knowledge and understanding of the world.

The theoretical framework that will be used to define and measure epistemology for the present study was developed by Royce and colleagues (Royce, 1964; Royce, Coward, Egan, Kessel, & Mos, 1978; Royce & Mos, 1980; Royce & Powell, 1983). Drawing on nearly three decades of research, the authors constructed a model of personality that identifies individual differences through the theory and method of factor analysis. According to this model, the total personality, or supra-system, is defined as "a hierarchical organization of systems, subsystems, and traits which transduce, transform, and integrate information" (Royce & Mos, 1980, p. 8). This personality hierarchy is composed of six major sub-systems, each of which is further broken-down into multi-

leveled, multi-dimensional sub-systems. Of particular interest to the current discussion are two of the six sub-systems, referred to as the style system and the cognitive system.

The style system is "conceptualized as a major personality integrator or higher-order personality factor which determines an individual's 'world view'" (Royce & Mos, 1980, p.1). It is a multi-faceted system that integrates and modulates information by coordinating and integrating affect and cognition (Royce & Powell, 1983). In essence, it provides conceptual linkages between affect and cognition. The styles system is composed of three basic ways of knowing: rationalism, empiricism, and metaphorism.

The cognition system is a multi-dimensional system that transforms information in order to detect environmental stimuli (Royce & Powell, 1983). The cognition system is composed of three main cognitive processes: conceptualizing, perceiving, and symbolizing. Royce proposed that each epistemic style is dependent upon these cognitive processes, as well as their epistemological justifiability or criteria for truth (see Table1.1). Each of the three epistemic styles represents credible approaches or ways of viewing reality. However they represent separate styles or approaches to viewing reality and involve different psychological processes and different truth criteria. Thus, in order to formulate their perceptions of the world, the rationalist is primarily a conceptualizer and utilizes logical consistency; the empiricist is primarily a perceiver and is dependent upon perceptual accurateness; and the metaphorist is primarily a symbolizer and relies on the degree to which symbolic cognitions lead to universal rather than idiosyncratic knowledge. The underlying premise is that individual differences in how people construe reality and test the validity of their beliefs are a function of their relative commitment to these three styles of knowing. Within this model the adaptive role of the cognition system

is to interpret the environment by identifying ecological anomalies. The adaptive role of the style system is integration and understanding. When the two systems function together the focus is on how an individual cognizes (Royce & Powell, 1983). The assumption is that the way in which an individual cognizes critically determines his/her image of reality. This in turn constitutes an individual's worldview, which can be defined as "an organism's organized set of personal cognitions which constitute a model or image of reality" (Royce & Powell, p. 78).

Table 1.1

The Basic Paths to Knowledge

Epistemic Style	Sub-hierarchy of Cognitive Processes	Truth Criteria
Rationalism	Conceptualizing	Logical-Illogical
Empiricism	Perceiving	Perception-Misperception
Metaphorism	Symbolizing	Universal-Idiosyncratic

Note: Adapted from "Psycho-epistemological Profile Manual" by J. R. Royce & L. P. Mos, 1980, p. 1. Adapted with permission of the author.

Royce and colleagues (Royce, 1964; Royce & Mos, 1980; Royce & Powell, 1983) proposed that in order to gain the most comprehensive worldview, an individual would need to utilize all the available ways of knowing (i. e., rationalism, empiricism, and metaphorism). However, individuals tend to be partial to one or more of the cognitive processes, therefore reflecting different epistemological styles. Although the psychological processes of conceptualizing, perceiving and symbolizing are thought to function interdependently, persons tend to have a dominant epistemology that is, they

tend to be prefer one of epistemic style over and above that of the other two (Royce & Powell). The authors offer the following definitions of the three main epistemic styles:

> *Empirical* styles involve a commitment to relating to the world through one's senses and to testing one's ideas about reality in terms of reliability and validity of observations. Affectively there is a commitment to the arousal that comes via immediate experience.
>
> *Rational* styles involve a commitment to relating to the world through one's rational/analytical skills and to testing one's ideas about reality in terms of logical consistency. Affectively, there is a commitment to remaining aloof from arousal effects of the immediate environment.
>
> *Metaphoric* styles involve a commitment to symbolic-metaphoric experience and to testing one's ideas or awareness about reality in terms of their universality (i.e., to constructing cognitive representations of experience that have the greatest degree of generality). (p. 135)

The Psycho-Epistemological Profile (PEP) is a self-report measure that was designed to provide a profile of an individual's epistemological hierarchy (Royce & Mos, 1980). Essentially, it is the combination of the style and cognition systems that constitute the underlying basis for the PEP. An individual's Psycho-Epistemological Profile consists of scores on all three epistemic styles. The highest score will indicate the dominant epistemology for that individual.

Treatment Theories in Counselling and Psychotherapy

This section will provide a general guideline of what constitutes a theory in counselling and psychotherapy, as well as a description of the five theories used in the present study. In providing a definition for what constitutes a theory in counselling and psychotherapy for the present study, it is useful to distinguish treatment theories from the more general (or research oriented) theories. Orlinsky and Howard (1995) provide delineation between treatment theories and research theories. The authors note that the main difference is that the primary purpose of a research theory is to guide investigation of psychological phenomenon through the use of controlled studies, whereas the primary purpose of treatment theories is to guide the therapist in conducting treatment with their clients. Orlinsky and Howard define clinical or treatment theories in terms of their capacity to "provide a set of concepts that enables the therapist to interpret the subjective complaints and behavior of the patients … [and] also provides a repertory of specialized techniques and rules for their use" (p. 13). Based on this definition, treatment theories must encompass not only an underlying theoretical conceptualization of human nature and pathology, but also provide an overview of the therapeutic process. Prochaska and Norcross (1999) offer a similar definition, stating that "in psychotherapy, a theory (or system) is a consistent perspective on human behaviour, psychopathology and the mechanism of therapeutic change" (p. 5).

Based on these definitions of treatment theories, we can categorize psychotherapeutic approaches by comparing the way in which they understand human nature and their general beliefs about the therapeutic process. As Cattone (1992) points out "when discussing philosophical differences between paradigms of counseling and

psychotherapy, the two branches of philosophy of importance are epistemology and ontology" (p. 26). Hence, a conceptualization of any particular approach needs to address what a particular theory focuses on (epistemology), as well as what is real and treatable in therapy (ontology). Based on these underlying philosophies and principles, a theoretical approach also directs therapy by providing a basic model of what therapy should look like, what therapeutic goals may be, and the type of change that is important for improvement.

Based on this definition of treatment theories, five theoretical approaches were delineated that reflect definite epistemological differences, as well as encapsulate the popular approaches within the psychotherapy domain today. These five approaches are cognitive-behavioral, psychoanalytic, experiential, and family systems, and narrative. Similar to this delineation of five approaches, Orlinsky and Howard (1995) distinguished four broad categories or streams of psychotherapies that contain "significant variations and internally conflicting currents" (p. 10). The authors differentiated between the analytic or psychodynamic therapies, the cognitive-behavioral therapies, the experiential therapies, and the systemic therapies. In addition to these four streams, the current study included the narrative approach. This inclusion was founded on a review of previous research which suggested that constructivist therapies tend to have a significant interaction when comparing theoretical commitment and epistemological style.

Cognitive-Behavioral

This theoretical category encompasses those approaches that have grown out of the writings and research of behavioral and cognitively oriented psychologists. The hyphenated term 'cognitive-behavioral' indicates the importance of both behavioral and

cognitive components to psychotherapy. The merging of these two approaches can be expressed as "a purposeful attempt to preserve the demonstrated efficiencies of behavior modification within a less doctrinaire context and to incorporate the cognitive activities of the client in the efforts to produce therapeutic change" (Kendall & Hollon, 1979, p. 1). Since there are a vast number of theories that can fit into this category, there is no single definition of cognitive-behavioral theory. Indeed, currently there are over twenty different forms of theoretical approaches that fit into a cognitive-behavioral categorization (Kalodner, 1999; Craighead, Craighead, Kazdin, & Mahoney, 1994). Despite the differences among the various approaches within this category, all cognitive-behavioral theories emphasis the role that cognitions play in the development and maintenance of psychological problems (Hollon & Beck, 1994). A unifying characteristic, or focal point, for cognitive-behaviorists is the importance of cognitions (Kalodner, 1999). Thus, cognitive-behavioral theories emphasize the importance of cognitive workings and private events as mediators of behavior change (Craighead, Craighead, & Ilardi, 1995; Hollon & Beck, 1994).

In regards to psychopathology, the cognitive-behavioral model views maladaptive habits or behavior as being caused by faulty reasoning and/or faulty learning. They assert that abnormal or maladaptive behavior is learned and developed in the same manner that normal behavior is learned, and that cognitive-behavioral interventions can be applied to change that behavior (Mueser & Liberman, 1995). According to the cognitive-behaviorist learning occurs through external events or cues, such as external reinforcers, or by internal processes, such as cognition. Consequently, development is assumed to be dependent on each individual's unique learning history which is a compilation of

ecological experiences, as well as the individual's cognitive interpretation of the world (Kalodner, 1999).

Since there are many forms and types of cognitive-behavioral approaches, it is not surprising that there is great variability in the interventions practiced within this orientation. Nonetheless, all cognitive-behavioral approaches are similar in that they implement various combinations of cognitive and behavioral techniques aimed at changing cognitions, behavior, or both (Kendall & Hollon, 1979). In general, the cognitive-behaviorist attempts to correct maladaptive patterns of behaviour and thought by weakening or suppressing old habits (e.g., through extinction, shaping, counterconditioning) and then reeducating clients with more effective cognitive and interpersonal skills (Orlinsky & Howard, 1995). The cognitive-behavioral approach is more concerned with thoughts than feelings, and the focus in psychotherapy centers around cognitive and behavioral change rather than emotional catharsis or release (Cattone, 1992; Prochaska & Norcross, 1999). Another important aspect of cognitive-behavioral therapy is the relationship between thoughts and behavior. The basic assumption is that cognitive processes mediate behavior and that these cognitions can be challenged and modified, which subsequently leads to the desired behavior change (Hollon & Beck, 1994). Thus, all cognitive interventions attempt to produce change by influencing thinking, which is assumed to play a causal role in the development and maintenance of psychological problems and maladaptive behavior.

Psychoanalytic

This theoretical category includes classical psychoanalysis and its early variants (e.g., Adler, 1956; Freud, 1963; Jung, 1966), as well as various analytically oriented

therapies that have developed under the influence of object-relations theory (Greenberg & Mitchell, 1983), ego psychology (Erickson, 1959; Hartmann, 1964), interpersonal theory (Sullivan, 1953), and self-psychology (Kohut, 1977). What these theories have in common is a focus on the salience of motivational forces, particularly unconscious motivations, and the conflict that arises between these motives (Orlinsky & Howard, 1995; Prochaska & Norcross, 1999). According to Brenner (1974), Freud proposed two fundamental hypotheses about mental development and functioning, namely psychic determinism and unconscious mental processes. Psychic determinism is the belief that all things happen for a reason and all mental phenomena have a causal connection to the psychic events that precede them (Freud, 1963). Unconscious mental processes exist outside of an individual's awareness. Essentially, the unconscious part of the mind is a storage for all the experiences, memories and repressed material that is out of an individual's awareness. The needs and motivations that are unconscious, that is out of awareness, are also outside the sphere of conscious control (Novie & Corte, 1999). Additionally, the human mind employs ego defenses that act to protect the individual from awareness of these unconscious, and often unwanted feelings.

Psychoanalytic theory also emphasizes the importance of early development in human personality and behavior. Examples of theories that provide an overview of the way in which early development affects later functioning are Freud's psychosexual stages and Erickson's psychosocial stages. In general, the salience of early development in psychoanalysis facilitates an appreciation of the "key developmental tasks characteristic of the various stages, normal and abnormal personal and social functioning, critical needs and their satisfaction or frustration, origins of faulty personality development that lead to

later adjustment problems and healthy and unhealthy uses of ego-defense mechanisms" (Corey, 1986, p.16). The developmental theories espoused by psychoanalysts are used to explain not only the etiology of human behavior but also the etiology of human neuroses and psychoses. This developmental perspective both explains dynamics and provides a framework for the intervention strategies used by psychoanalysts. Giovacchini (1987) notes that "in psychoanalytic treatment, the client regresses and recapitulates, in a modified form, early developmental phases. Both neuroses and psychoses are based on a series of fixations on and regressions to these past ego stages and orientations" (p. 87).

In therapy, the psychoanalyst focuses on providing patients with insight into their unconscious motivations as a means toward resolving conflicts and redirecting energies (Orlinsky & Howard, 1995). The emphasis is on using therapeutic methods to bring out unconscious material that can be worked through, therefore, childhood experiences are reconstructed, discussed, interpreted, and analyzed (Novie & Corte, 1999). For the psychoanalyst the therapeutic goal is not limited to solving problems or learning new behaviors, rather there is a deeper probing into the past in order to develop the level of self-understanding that is assumed to be necessary for a change in character (Karon & Widener, 1995).

Experiential/Humanistic

The experiential psychotherapies include client-centered psychotherapy (Rogers, 1961), existential theories (May, 1983), and Gestalt approaches (Perls, 1973).These theoretical approaches emphasize that all people are aware, subjective beings, with the capacity of self-reflection and ultimately growth and healing (Orlinsky & Howard, 1995; Perls, 1973; Rogers, 1959; Watson, Greenberg, & Lietaer, 1998). The basic assumptions

underlying experiential therapies are that people are aware and experiencing beings who function holistically (Gendlin, 1981; Rogers, 1959). People are viewed as "purposive, meaning-creating, symbolizing agents whose subjective experience is an essential aspect of their humanness" (Greenberg & Van Balen, 1995, p. 28). Another basic assumption is the belief that people are wiser than their intellects (Greenberg & Van Balen, 1995). Essentially, the experiential approach view individuals as not only capable of growth and healing, but also theorize that people are predisposed, and continuously moving towards, a better self.

In terms of therapy, there are two important focal points according to the experiential therapist: the therapeutic relationship and the client's experiencing in therapy (Watson et al., 1995). The therapeutic relationship is seen as fundamental to the therapeutic process in that it is an important vehicle for change. In terms of experiencing there is an emphasis on concrete, non-rational (or prerational), symbolic aspects of experience (e. g., emotion, bodily sensation and feeling, imagery, and imaginative fantasy). The experiential therapist recognizes that there has been a failure to give adequate expression to these aspects of experience in consciousness and behaviour. Thus, therapy aims to restore or attain psychological well-being through creative self-expression, the reattunement or recentering of consciousness in the flow of immediate sensory and affective experience, and the rebalancing or harmonizing of personal energies (Orlinsky & Howard, 1995).

Family Systems

In the family systems approaches, the focus changes from the study of the individual to the study of interpersonal interactions within bounded systems of

relationships. As Breunlin, Schwartz, and Kune-Karrer (1992) point out, "systems theory is a generic term for several concepts, which, taken together, enable therapists to address problems by working with the contexts in which they occur" (p. 24). A system can be defined as any entity whose parts relate to one another in a pattern, or as "a set of objects, together with the interaction between the objects and their attributes" (Breunlin et al., p. 24). Hence, a system is a complex entity wherein interactions are just as important as the interacting parts. A useful analogy is a transit system in any given city. In this example, the routes or schedules that the buses abide by are as important to the functioning and organization of the transit system as the buses and drivers are. All of the parts are integral in the functioning of the system. Further, any given system can be composed of smaller systems (subsystems), but is also part of larger systems. Hence, a given bus route has a schedule of different bus drivers and set times to deliver services, but it is also pasrt of the larger transit system as a whole.

The basic premise of systems theory is that "relationship" is critical to the study of phenomena that occurs within a larger contextual framework (Cattone, 1992). Family systems theories focus on the exchange and processing of information within relationships and take an active but nondirective approach to resolving problems (Orlinsky & Howard, 1995). In his discussion on different paradigms in counselling and psychotherapy, Cattone (1992) points out that the systemic-relational paradigm "represents a revolution in thinking when compared to the organic-medical or psychological paradigms" (p. 181). Epistemologically, the systemic therapist believes that all the things we perceive or experience, exist only within the context of relationships. Consequently, when those perceptions or experiences are broken-down to

their essential elements, they are best viewed in terms of relationships. Hence, relationships become the primary source of our knowledge of the world. The family systems approach also maintains that individuals can only be understood within the social context in which they exist. Therapy therefore focuses on helping individuals in a system to communicate more clearly and constructively about the rules of their relationships (Prochaska & Norcross, 1999).

Narrative

Based on the narrative metaphor proposed by Michael White (1990), this model views people's lives as being governed by the stories they have absorbed about themselves. Thus, the therapeutic goal is to help people find their own stories and deconstruct the stories that have been imposed on them by their families or their culture. The narrative theoretical orientation is currently considered to be one of the main constructivist approaches (Prochaska & Norcross, 1999). The epistemological difference with this model is the belief that a person does not attain information or knowledge of a reality that is objective or independent of her/himself (Held, 1995). In this sense the narrative therapist is an anti-empiricist because reality is not out there to be found or experienced, it is constructed within each individual. Indeed, the narrative therapist asserts that we cannot attain knowledge of how the world really is because all knowledge is relative to the construct, culture, language or theory that we apply to a particular life situation. Thus, narrative therapists are also anti-realists. They believe that there is no objective reality that exists behind our stories (Held, 1995).

The general therapeutic goal of narrative therapy is to facilitate client's self-construction of new meanings rather than provide them with some pre-packaged meaning

in the form of rational instruction and information. Narrative therapists believe that clients construct their past by stories they tell in the present and therefore the past can be changed by constructing new narratives or stories. In short, therapy involves deconstructing old stories and constructing new ones.

Research on Theoretical Choice and Personality

The first extensive publication that addressed the role of personality in theoretical choice was a special edition of Psychotherapy: Theory, Research and Practice. With the exception of two authors Lazarus (1978) and Lucchese (1978), there appeared to be strong agreement that personality is the primary factor in choice of theoretical orientation (Ellis, 1978; Franks, 1978; Jasnow, 1978; Linder, 1978; Marks, 1978; Strupp, 1978). Unfortunately, there was little mention of the role that different styles of thinking and theories of knowledge (epistemology) may play in orientation choice. Barron (1978) noted that "the basic common denominator between a theory and a personality is the philosophical system and values which are part of that system" (p. 312). Additionally, the special edition brought to the public forum the importance of understanding what leads therapists to select a certain orientation and the idea that therapists' personality was likely the most common factor.

Schacht and Black (1985) studied the epistemological beliefs of 119 psychoanalysts and behaviour therapists using the Psycho-Epistemological Profile (PEP) (Royce and Mos, 1980). The results were that for 86 per cent of psychoanalysts the dominant epistemic style was metaphorism, followed by rationalism and empiricism, but for the behaviorists there was no dominant style. However, when just the mean scores for metaphorism and empiricism were compared in a separate analysis both differed in the

predicted direction. The psychoanalysts' mean score was statistically significantly higher for metaphorism and the behaviorists' for empiricism. The results of this study invited further exploration regarding the role of epistemology in theoretical commitments.

Lyddon (1989) furthered this research by examining the relation between the three epistemic styles (rationalism, empiricism, and metaphorism) and preference for three counselling approaches: (a) rationalist, (b) constructivist, and (c) behaviorist. The study was based on data collected from 92 undergraduate students in introductory psychology. The results indicated that participants with a dominant metaphoric epistemic style displayed a significant preference for the constructivist counselling approach, participants with a dominant empirical style preferred the behavioural counselling approach, and participants with a dominant rational style preferred the rationalist counselling approach. Lyddon concluded that these results "corroborate the hypothesis that persons may be predisposed to prefer (for both themselves and others) a counselling approach that is consonant with their dominant epistemological commitment" (p. 427). Some limitations of Lyddon's study include his sample group of undergraduates rather than therapists which makes generalization weak. Another limitation is the use of prototypical descriptions of counselling approaches to delineate preferences for counselling orientations.

Neimeyer, Prichard, Lyddon, and Sherrad (1993) provided further empirical support by conducting four studies that investigated how epistemic commitments play a role in directing preferences for different types of counselling. The first study was a replication and extension of Lyddon's (1989) investigation. In addition to the measures that Lyddon employed, a cognitive thought-listing task was also used to assess degree of

positive and negative thoughts regarding the three counselling approaches (rationalist, behavioral, constructivist). Participants were 73 undergraduate students. The results indicated that the empirical epistemic style scores were significantly correlated with the number of positive thoughts (r=.28) and number of negative thoughts (r=-.21) associated with the behavioral counselling approach. The metaphorical epistemic style scores were positively correlated with preference to constructivist counselling approach (.35), and negatively correlated with behavioral counselling approach (-.21). In addition, the metaphorical style scores indicated the same pattern in terms of positive thoughts and negative thoughts regarding behavioral and constructivist counselling approaches. There were no significant correlations in regards to the metaphorical style and rationalist counselling approach. A rational epistemic style was not associated with preferences for any of the three counselling approaches.

In contrast to these results, the second study which employed the same instruments and similar participants (72 undergraduate students) the results indicated a significant correlation between raw rational epistemic scores and both the behavioral and constructivist counselling approaches. In addition, the raw empirical style scores correlated with preference for the behavioral counselling approach and the raw metaphorical style scores correlated with preference for the constructivist counselling approach. The third study examined the relationship between differential epistemic commitments and styles of conducting personal science. The results provided moderate support for rational commitments correlating with an information orientation to conducting personal science and metaphorical commitments demonstrating a correlation with both normative and diffuse styles of conducting personal science.

The fourth study conducted by Neimeyer et al. (1993) investigated the relationship between epistemic style and preference for counselling among a group of graduate student counsellors in training (N = 28). Again the instruments consisted of the PEP and a counselling theory packet that was constructed for the purpose of their research. The counselling theory packet contained seven counselling approaches (person-centered, gestalt, behavioral, rational-emotive, reality therapy, psychodynamic, and transactional analysis) and asked three questions: one regarding preference for each approach, one regarding agreement with each approach, and one regarding effectiveness of each approach. The results indicated a significant correlation between rational epistemic style and the behavioral counselling approach. The metaphorical epistemic style correlated positively with rational-emotive, behavioral, and gestalt counselling approaches. Neimeyer et al. concluded that the results provide partial support for the relationship between epistemic commitments and theoretical preferences but noted that these "findings merit replication within the context of a larger sample of counseling trainees" (p. 521).

As part of an investigation into the effects of dissonance between an individual's epistemology and theoretical orientation, Vasco, Garcia-Marques, and Dryden (1993) measured the epistemological styles of 140 Portegueuse psychotherapists from five different orientations (behavioral, cognitive, humanistic, psychodynamic, and systems). The researchers found an inverse relationship between the index of dissonance and the level of satisfaction with selected orientation. Although the study did not explore orientation differences in terms of the three epistemological styles, Arthur (2001) provides some descriptive data of this study obtained through private communication that

reveals that the data showed a significant difference for rationalism across the orientations. Although no comparisons were done, the biggest difference in rational scores was between humanistic/existential (lowest score) and the system/communication group (highest score). This suggests that therapists from a humanistic orientation were less likely to endorse a rationalistic epistemic style when compared to therapists from a systems orientation.

Arthur (2000) found evidence for distinctive trait patterns associated with psychoanalytic and cognitive-behavioral/behavioral orientations. Data collected from 247 registered psychotherapists in the United Kingdom suggested that there are significant differences in styles of thinking, theories of knowledge, motivational aims, and to a lesser extent, some interpersonal behaviors. In addition, a review of the literature on variables thought to determine a psychotherapist's choice of theoretical orientation was completed by Arthur (2001). He concluded that the evidence suggests that personality and epistemic traits are significantly involved in orientation choice. Unfortunately, his review only examined two theoretical orientations (psychodynamic and cognitive-behavioral/behavioral) and therefore no conclusions were made in regards to other major theories in counselling.

Overview of Previous Research on the Five Theoretical Approaches

Previous research that has investigated the role of personal epistemology in one's preferences for counselling approaches has continuously shown that there is a relationship between epistemology and theoretical commitment. However, the research has not provided any clearly defined answers or useful descriptions to illustrate what this relationship looks like. In fact, there are inconsistent results between studies in terms of

what epistemological style correlates with which theoretical orientation. A summary of the previous research on the five theoretical approaches relevant to the current study will illustrate this lack of clear and definite conclusions.

An overview of research on cognitive-behavioral approach reveals that they tend to employ a mechanistic epistemology (Vasco et al., 1993; Arthur, 2000), view themselves as more rational and empirical and are generally more pragmatic and realistic (Walton, 1978). Individuals endorsing a cognitive-behavioral approach score higher on the empiricism or rationalism epistemic scales (Schacht & Black, 1985). Interestingly, Neimeyer et al. (1993) found a correlation between both rational and metaphorical epistemic styles and a preference for the behavioral orientation, whereas Arthur (2001) concluded from his meta-analysis that cognitive-behaviorists' epistemology was less metaphoric than psychoanalysts. Johnson et al. (1988) further point out that the cognitive-behaviorist has an epistemological style that values stability and elementarism, as well as objectivity and realism. They tend to prefer stability, realism and breaking down phenomena into elements. Cognitive-behavioral therapy set limits, looks for change and then reinforces it (Hill & O'Grady, 1985).

A review of the research on epistemology and the psychoanalytic orientation suggests that they view themselves as more serious and complex (Walton, 1978), score higher on metaphorism than behaviourists (Schacht & Black, 1985), and employ an organismic epistemology (Arthur, 2000; Vasco et al., 1993). In addition, they are primarily concerned with the inner world and have the tendency to focus on feelings and insight rather than change and reinforcements/contingencies (Hill & O'Grady, 1985). Only two studies have included the experiential therapies when looking at the

relationships between epistemology and theoretical orientations. One study found that the metaphorical epistemic style correlated positively with the gestalt counselling approach (Neimeyer et al., 1993). Another study found that the humanistic approach scored the lowest on the rationalism epistemic style when compared to behavioral, cognitive, systems/communication, and psychodynamic approaches (Vasco et al., 1993). The only epistemic study that included the systemic approach to counseling was Vasco et al. (as cited in Arthur, 2001). The authors found that the systems/communication approach scored the highest on rationalism when compared to behavioral, cognitive, humanistic, and psychodynamic approaches. In addition, Neimeyer et al. (1993) noted in their study that a possible limitation of their research was "the omissions of interactional schools of counseling (e.g., family systems theories) that may have helped sharpen the contrast among the various orientations" (p. 521). Research on the relationship between epistemology and the constructivist approach to counselling suggests that participants with a dominant metaphoric epistemic style show a significant preference for the constructivist counselling approach (Lyddon, 1989; Neimeyer et al., 1993).

Overview of Current Research Design

The present study was designed to help clarify the relationship between epistemology and theoretical preferences. The research design was correlational involving a survey of counsellors-in-training at four Canadian universities. Two self-report questionnaires were distributed to graduate students in counselling programs at these four universities. The first questionnaire was the PEP, which was designed to assess the extent to which individuals base their knowledge on rationalism, empiricism, and metaphorism (Royce & Mos, 1980). The second questionnaire measured participants'

agreement with, and future usage, of five theoretical orientations (cognitive-behavioral, psychoanalytic, experiential, family systems, and narrative).

By identifying counsellors-in-training rather than registered psychologists, it was felt that preferences for theoretical orientations would be minimally influenced by professional experience and practice, and subsequently more dependent upon worldviews. Further, the current study extends previous research by utilizing a relevant sample group (i.e., counsellors-in-training) rather than undergraduates, as was the case in much of the literature in this area. The one previous study that sampled counsellors-in-training rather than undergraduates was Neimeyer et al. (1993). However, there were a small number of participants in this study and the researchers only sampled from one university. Neimeyer et al. concluded that their results provided partial support for the relationship between epistemic commitments and theoretical preferences but recommended that these findings require replication within the context of a larger sample of counsellors-in-training.

Chapter 3: Methods

Participants

Participants were volunteers from four Canadian universities that had graduate programs in counselling psychology. A sample of 68 graduate counselling students (48 women, 20 men, mean age = 35.4, SD=8.5) participated in the study. All participants were currently enrolled in either a master (n=48) or a doctorate (n=20) counselling program.

Of the 130 questionnaires that were distributed, 72 were returned, indicating a response rate 54.6%. Three of the questionnaires were incomplete and excluded from analysis, bringing the N to 68.

In terms of the whether the response rate was adequate for the study, it is useful to compare it to other response rates from methodologically similar research. When compared with other studies that employed the PEP via a mailed questionnaire (i.e., Schacht & Black, 1985; Varsco et al., 1993) the response rate for this study was relatively high (compared with 43% and 33.9%, respectively). However, the current study sampled graduate students rather than registered psychologists, whom made up the population sampled in Schacht and Black (1985) and Varsco et al. (1993). Despite this difference in population sample, the method was similar enough to compare their response rates. As such, the response rate appears adequate given the nature of the study.

Measures

Theoretical Preference Questionnaire

A questionnaire (see Appendix B) was developed that included general demographic information (i.e., gender, age, current program, number of direct client

contact hours, and a measure of satisfaction in career choice). The questionnaire also included two questions regarding preferences for the five theoretical approaches (cognitive-behavioral, psychoanalytic, experiential, family systems, and narrative). Based on a questionnaire used by Neimeyer et al. (1993) to measure commitment to theoretical orientations, the two questions were:

1) To what extent do you find yourself in agreement with this approach?

2) What is the likelihood that you would use this counselling approach in the future?

For both questions, participants were asked to rate their responses on a 7-point Likert type scale. For the first question responses ranged from 1 (strongly disagree) to 7 (strongly agree). For the second question responses ranged from 1 (strongly unlikely) to 7 (strongly likely).

Psycho-Epistemological Profile (PEP)

The PEP was developed by Royce and Mos (1980) to measure an individual's relative commitment to Royce's three epistemic styles: rational, empirical, and metaphorical. In its most recent form, the PEP is self-administered, contains 90 items (30 items related to each of the three epistemic styles) and requires approximately 25 minute to complete. A person's psycho-epistemological profile consists of scores on each of the three epistemic styles, with the highest assumed to indicate the dominant epistemology for that person. Respondents are asked to indicate the degree to which they agree or disagree with each item on a 5-point Likert type scale that ranges from complete disagreement (1) to complete agreement (5). The 1980 manual (Royce & Mos) reports moderate split-half reliability (range = .77 to .88) and a nine- month test-retest reliability

of between .66 and .87 on each of the subscales. In Royce and Mos's literature review for the PEP they also reported evidence for its concurrent and construct validity. Concurrent reliability of the PEP has been demonstrated by its ability to differentiate various occupational and professional groups believed to exemplify specific epistemic profiles (i.e., mathematicians as rational, dramatists as metaphorical, etc.). The construct validity of the PEP has been demonstrated by way of theoretically predicted relations between the PEP and various occupational interest scales (e.g., the Allport-Vernon-Lindzey Study of values, the Meyers-Briggs Type indicator and the Edwards Social Desirability Scale). Furthermore, results of a factor analysis of the PEP with high school and college students were consistent with its hypothesized three-dimensional structure (Schopflocher & Royce, 1978).

Two independent reviews of the PEP appear in Buros' (1990) "The Mental Measurement Yearbook". The first, written by Bracken, reports that the reliability computation was based on a sample of 95 students rather than the entire standardization sample and that there is no rationale in the manual for using this limited sample when the entire standardization sample could have been used. Bracken also notes that the moderate test-retest reliability coefficients of .66 to .87 are for a small sample of 43 individuals over a nine-month interval. He further points out that the standard error of measurement for the scale is not reported, but could make use of the measure questionable given the moderate split half reliability coefficients reported in the test manual. In summary, Bracken reports that with moderate reliability and no report of the test's standard error of measurement, users of the scale are cautioned when interpreting individual test scores.

Kehle provides the second independent review. He reports that although no predictive validity is described in the manual, the concurrent validity data are consistent with the theoretical structure of the PEP. In particular Kehle reports that results support the notion that particular epistemological commitments among various occupational and professional groups differ as expected. He notes that several studies are presented to further confirm these basic findings supporting the concurrent validity of the PEP. An overview indicates that the correlations between the dimensions of the PEP and the Allport-Vernon-Lindzey Scales, the Myers-Briggs Type Indicator, and the Edwards Social Desirability Scale support a claim of low to moderate construct validity. Kehle posits that the investigations cited by the authors moderately support the theoretical assumptions of the PEP and points out that the "the validity data indicate that the PEP may be measuring something in addition to 'ways of knowing' (Buros, 1990). Kehle notes that the intercorrelations among the three dimensions are quite high, ranging from .51 to .63, calling into question the meaning and significance of the epistemic styles, as well as their purported independent factor structure. Kehle states that the underlying theoretical foundations of the PEP are a based on a sophisticated, well documented, and encompassing theory provided by Royce and colleagues, and states that although the PEP may be somewhat confounded with personal values and cognitive styles and that the validity data are not confirmatory, it is nonetheless "the state of the art in measuring epistemological styles" (p. 1096). Kehle concludes that the PEP instrument has potential and will undoubtedly be quite valuable for examining the complex issues involved in counselling and psychotherapy.

Procedure

At university A questionnaires were distributed directly to the students in classrooms and in an Education Clinic, where many of the graduate students were completing practicum hours. In both instances, students were asked to complete the forms and return them to a pre-arranged collection box. Questionnaires where then collected and coded before being analyzed.

At the other three universities, the researcher contacted the coordinators of the counselling departments and asked for permission to distribute the questionnaires to their graduate students. At all three universities, once permission had been granted, the coordinators were mailed the questionnaires and asked to circulate them to the appropriate students. The questionnaires included a self-addressed, stamped envelope to ensure convenience in mailing the packages back to the researcher. Once the questionnaires were received they were coded and analyzed.

At all four universities, students received a package with three forms. The first form briefly explained the study, gave the time expectations, contact information for the researcher, and instructions (see appendix A). The second form was a demographics and theoretical orientation questionnaire that asked for participant information as well as ratings for different theoretical approaches (see Appendix B). The third form was the Psycho-Epistemological Profile (PEP), which measured each participant's epistemic style based on Royce's model (see Appendix C).

Chapter 4: Results

Descriptive Findings

To describe results obtained form the PEP questionnaire, raw scores were calculated for each of the three epistemic dimensions for each participant: metaphorical (M = 110.66, SD = 10.99), rational (M = 103.10, SD = 10.13), and empirical (M = 97.06, SD = 11.92). To further examine the distribution of the three epistemic styles, a tabulation of what each participant endorsed as their main epistemic style (i.e., which style they scored the highest on) was computed. Of the 68 participants, 70.6% endorsed metaphorism as a dominant epistemology, 23.5% showed a profile highest in rationalism, and 5.9% indicated empiricism to be their dominant epistemological commitment.

A descriptive analysis on the theoretical orientations questionnaire revealed that participants endorsed agreement with most approaches. The means (and standard deviations) for agreement with theoretical approach are presented in Table 4.1. Out of a possible 7-point Likert type scale, psychoanalytic therapy showed the lowest level of agreement (M = 4.32, SD = 1.40), followed by cognitive behavioral (M = 4.96, SD = 1.29), narrative (M = 5.17, SD = 1.32), family systems (M = 5.38, SD = 1.15) and experiential-humanistic therapies which had the highest level of agreement (M = 5.91, SD = 1.06).

Similarly, participants endorsed future likelihood of using the theoretical approaches. Once again out of a 7-point Likert type scale, psychoanalytic techniques were the least likely to be used in the future (M = 3.96, SD = 1.76), followed by narrative therapies (M = 5.01, SD = 1.59), family systems (M= 5.15, SD = 1.38), cognitive-behavioral therapy (M = 5.34, SD = 1.48) and once again experiential-humanistic showed

the highest level of endorsement (M = 6.00, SD = 1.18). Additionally, there was strong agreement with career satisfaction. The results showed a mean of 6.13 (SD = 0.81) out of a possible 7, indicating that the majority of participants were highly satisfied with their career choice in counselling.

Table 4.1

Agreement With and Likelihood to Use Five Theoretical Approaches to Psychotherapy

Theoretical Approach	Mean	Standard Deviation
Cognitive Behavioral		
Agreement	4.96	1.29
Likelihood	5.34	1.48
Experiential/Humanistic		
Agreement	5.91	1.06
Likelihood	6.00	1.18
Family Systems		
Agreement	5.38	1.15
Likelihood	5.15	1.38
Narrative		
Agreement	5.17	1.32
Likelihood	5.01	1.59
Psychoanalytic		
Agreement	4.32	1.40
Likelihood	3.96	1.76

Note: Points ranged from 1 (strongly disagree/unlikely) to 7 (strongly agree/likely)

Research Questions

To provide answers to research questions one and two, a correlation matrix of epistemic styles and theoretical orientations was constructed. Since results from the PEP questionnaire can be treated as categorical/dichotomous data (i.e., in terms of main epistemic style) or as quantitative/continuous data (i.e., in terms of scores on each of the epistemic styles), a decision had to be made in regards to the data analysis. As Fraenhel

and Wallen (2000) point out when given the choice of whether to treat a variable as quantitative or categorical, "it is preferable in such situations to treat the variable as quantitative" (p. 59). The main disadvantage associated with categorical classification of epistemic dimensions is that it eliminates the possibility of using more detailed information about the measure (Lyddon, 1989). Thus, the continuous nature of the PEP data was preserved, and Pearson product moment correlations were computed between the three epistemic style scores and the measures of theoretical agreement and likelihood of future use. Results of these analyses are depicted in Table 4.1. The raw empirical epistemic scores correlated with the cognitive-behavioral counselling approach in regards to agreement with ($r = .38$, $p < .01$) and likelihood of future use ($r = .29$, $p = .02$). The raw rational epistemic scores correlated with the cognitive-behavioral counselling approach in regards to agreement with ($r = .29$, $p = .02$). These significant findings support the hypothesis that empiricism and rationalism would correlate with the cognitive-behavioral approach. However, neither of the remaining two hypotheses was supported by the results of this study. The other two hypotheses were: 1) that metaphorism would be significantly, positively correlated with psychoanalytic, experiential, and narrative approaches, and 2) that the rational epistemological style would correlate significantly with the family systems counselling orientation. Neither of these two hypotheses was supported by the data and therefore the null hypotheses (i.e., that there is no relationship between metaphorism and the psychoanalytic, experiential, or narrative orientations, nor between rationalism and family systems) were retained.

Table 4.2

Correlations of Epistemic Raw Scores with Preference Ratings of Five Theoretical Approaches

Theoretical Approach	Epistemic Style Scores		
	Rational	Empirical	Metaphorical
Cognitive Behavioral			
Agreement	.29*	.37**	-.07
Likelihood	.17	.29*	-.11
Experiential/Humanistic			
Agreement	.05	-.15	.16
Likelihood	-.06	-.13	.14
Family Systems			
Agreement	.03	.06	.15
Likelihood	.03	-.02	.03
Narrative			
Agreement	-.17	-.16	-.01
Likelihood	-.13	-.10	-.03
Psychoanalytic			
Agreement	-.01	-.04	.10
Likelihood	.10	.08	.05

Note: N = 68
* $p \leq .05$
** $p \leq .01$

Another interesting finding was the rather high correlations between the epistemic styles, as shown in Table 4.2. Empiricism and rationalism were highly correlated with one another ($r = .69$, $p < .01$). Empiricism was also significantly correlated with metaphorism ($r = .31$, $p = .01$). These intercorrelations between empiricism and rationalism and empiricism and metaphorism were also reported by Royce and Mos (1980) in the development of the measure. Since the present study found a similar pattern of intercorrelations among the epistemological dimensions, it calls in to question the construct validity of the measure, as well as the factor structure of the PEP.

Table 4.3

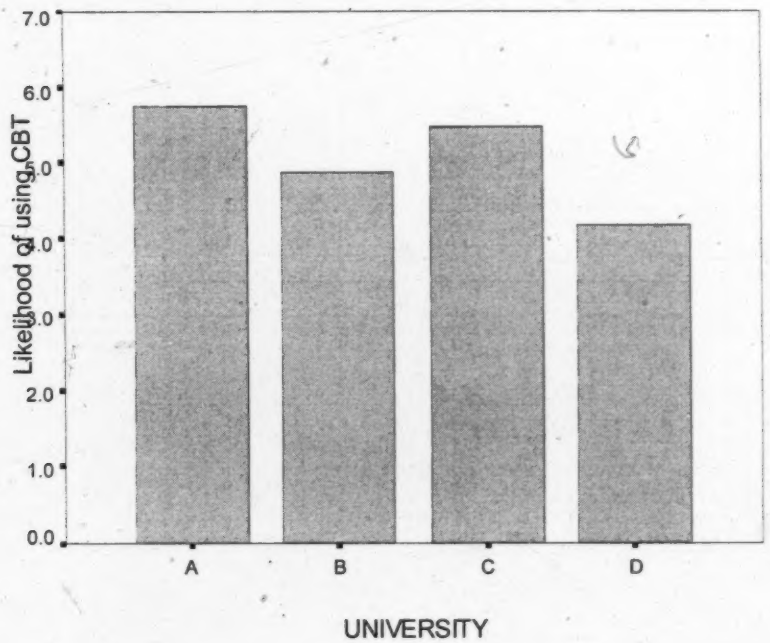
Intercorrelations among the three Psycho-Epistemological Dimensions

	Epistemic Style Scores		
	Rational	Empirical	Metaphorical
Rational	1.00	.69**	.19
Empirical		1.00	.31*
Metaphorical			1.00

Note: N = 68
* $p \leq .05$
** $p \leq .01$

In order to look at the differences between participants from different counselling programs in terms of their agreement with theoretical orientations, a one-way between-subjects ANOVA was performed. Given that the statistical purpose of this research question was to find significance of group differences, and that there was one dependent variable (theoretical agreement) and one independent variable (counselling programs), and no covariates, the one-way ANOVA was the most appropriate statistical test (Tabachnick & Fidell, 1989). Results indicated that there was only one significant difference between the four universities. This was in terms of their likelihood to use cognitive-behavioral psychotherapy in the future $F(3, 67) = 3.8$, $p = .01$). Figure 4.1 illustrates the differences between the university A, university B, university C, and university D. As illustrated by the figure, results suggest that university A was most likely to endorse using cognitive-behavioral psychotherapy in the future, whereas university D was the least likely to endorse using cognitive-behavioral approaches in the future.

Figure 4.1 · Differences between Counselling Programs in Likelihood to use Cognitive-Behavioral Psychotherapy



The results from the ANOVA indicate that the only significant difference between the four universities was in their likelihood to use cognitive-behavioral approaches in the future. Agreement with and likelihood of future usage for the other four theoretical approaches was similar across the four universities.

Chapter 5: Discussion

Overview of Research Questions

The current study found some results that provide clarity to the relationship between epistemology and theoretical preferences. First of all, in response to the research questions, findings suggest that there is a modest relationship between certain epistemologies and psychotherapeutic preferences. Indeed, the current study found a significant correlation between the empirical and rational epistemic styles and the cognitive-behavioral approaches. However, these were the only significant relationships found between epistemological dimensions and theoretical preferences. The lack of significant correlations between the other theoretical orientations and epistemological dimensions suggests that the relationship between epistemology and theoretical preferences may not be as strong, or clear-cut as hypothesized.

The significant relationship between empiricism and rationalism and cognitive-behavioral approaches provides an answer to the second research question. This question addressed what the relationship between epistemological styles and theoretical preferences would look like and whether the findings would be supported by previous research. In response to the first part of that question, the relationship between epistemology and theoretical commitments, as previously noted, is not as strong as hypothesized. Based on prior research (Lyddon, 1989; Neimeyer et al., 1993; Schacht & Black, 1985) the relationship between empiricism and cognitive-behavioral commitment appears to be a consistent finding. Hence, it is with some certainty that we can ascertain that an individual who has an empirical epistemic style will endorse agreement with the cognitive-behavioral approach. This finding is not surprising given that cognitive-

behavioral approaches are founded on an empiricist philosophy because of their "explicit focus on the consensual, the objective, the empirical, and the realistic" (Lyddon, 1989, p. 425). Additionally, the present study found that the rational epistemic style was also correlated with the cognitive-behavioral approach. This finding was also supported by previous research (Lyddon, 1989; Neimeyer et al., 1993). The fact that both empiricism and rationalism correlated with the cognitive-behavioral approaches, provides additional support to the idea that these two epistemological dimensions may be measuring the same epistemological style or way of knowing.

The statistically significant correlation between empiricism and rationalism is a noteworthy result of the present study. According to Royce's (1974) model, each person employs all three epistemic styles to make sense of the world, in other words they are not mutually exclusive. However, the PEP was founded on the assertion that most people are likely to have a dominant epistemic style. Interestingly, the authors' research during the development of the PEP also found moderately high positive correlations among the three epistemological dimensions (see Royce & Mos, 1980). They found three correlations, two of which were reproduced in the present study. This correlations were between empiricism and rationalism (r=.63), as well as between empiricism and metaphorism (r=.51). Royce and Mos also found a moderate correlation between rationalism and metaphorism (r=.63) which was not supported in this study. Again, the reason for these intercorrelations among the epistemological dimensions is most likely a reflection of the underlying premise that people utilize all three to interpret the world around them. However, these high intercorrelations call into question the factor structure of the PEP questionnaire.

In response to the third research question about whether differences would exist between the counselling programs at the four universities, the only significant finding was a difference between future likelihood of utilizing cognitive-behavioral techniques. This result suggests that there is does exist a difference between the counselling programs in their future likelihood to use cognitive-behavioral approaches. Yet, the lack of any statistically significant findings across the other theoretical approaches is also an interesting result. In fact, since the only significant difference was in student's likelihood to utilize cognitive-behavioral interventions, it may be more noteworthy to report that there was a lack of significant differences between respondents in terms of their agreement towards theoretical orientations. The implication of this is that schooling or education is not as major a factor in theoretical commitment as previously believed (Cummings & Lucchese, 1978; Schwartz, 1978). The implication of this is a trend away from the dogmatic theoretical schools of the past and a movement towards a more integrative or eclectic approach in counsellor education. Indeed, most universities have adopted an eclectic approach, or at least an appreciation of other approaches, in the past decade.

Another noteworthy finding is that the vast majority of participants endorsed a metaphorical epistemic style (70.6%), followed by rationalism (23.5 %), and then empiricism (5.9%). This result is the exact opposite from Lyddon's (1989) finding that most participants endorsed empiricism (43.4%), followed by rationalism (32.6%), and then metaphorism (23.9%). The participants in Lyddon's study were introductory psychology students at a large urban university. A possible explanation of the finding from the current study could be that people with a metaphorical epistemology are more

likely to follow a career as a counsellor. This hypothesis is corroborated by the view of therapy as a creative and symbolic process, or the idea that metaphor has an important role in the realm of psychotherapy.

Limitations

One limitation of the present study is that the questionnaire used to measure theoretical commitment was simplified and did not contain any description of the theoretical orientations (see Appendix B). Thus, it was a major assumption that participants would have some understating of all five theoretical orientations. It is not known what each participant's perception of the five orientations was when responding to the questionnaire. In fact, it was noted that 10 of the questionnaires received by the researcher had question marks beside family systems. This may be an indication that some of the counsellors-in-training were unsure of what the family systems theoretical approach was. It was also observed that some participants circled a certain therapy within the larger orientation. For example under the main heading of Psychoanalytic, was the statement: (includes attachment theory, Adlerian). Three of the questionnaires received by the researcher had attachment theory circled, indicating that they may not have understood this inclusion, or may not of agreed with this inclusion. It could also suggest that the participants endorsed the Attachment approach to the exclusion of others within this orientation. Further, upon reflection, it was noticed that the narrative orientation was smaller in scope than the other four approaches. Thus, it might have been more useful to identify the category as a constructivist orientation and include the solution-focused approach in the category since the narrative approach was viewed as constructivist.

Perhaps a more far reaching limitation is in terms of the external validity of the Theoretical Orientation Questionnaire. This questionnaire purported to measure theoretical commitment but was a self-report and may not be a true indication of a person's theoretical preferences. The generalizability of the study may have been compromised by the fact that what a person says they are likely to use in the future may not be a true indication of what interventions that are apt to use.

Another limitation was the intercorrelations among the epistemological dimensions on the PEP measure. As Kehle (as cited in Buros, 1990) reported in his independent review of the PEP, the intercorrelations among the three dimensions calls into question the meaning and significance of the epistemic styles. As a result the epistemological dimension of empiricism may not have actually been measuring a epistemological style that was separate from the rational and metaphorical dimensions. It is highly recommended that the PEP manual be revised and further research on the three factors be conducted. The PEP may also be oversimplified and outdated. Epistemology by its definition is a complex and philosophical construct and using a self-report measure may tap into a part of a person's epistemology but it undoubtedly leaves large gaps in the full understanding. Further, the PEP was developed in 1980 and has not gone under revisions or modifications since that time. As a result, it is likely that some of the questions are dated.

Another limitation is the small number of participants in the study. When working with a small N, it is always possible that there is not enough power to find the true patterns or phenomenon under study. In addition, the number of response rates across universities differed substantially, providing uneven groups to compare. Similarly, the

uneven distribution of the epistemological styles (70% of participants endorsed a dominant epistemology of metaphorism) calls into question whether the lack of significant findings was a result of skewed data (Tabachnick & Fidell, 1989).

Future Directions in Research

Demonstrating that a person's epistemology influences their theoretical preferences has been an important finding. Similar to previous research in the area, the current study has shown that this is the case. However, the studies to date have found only tentative results in terms of matching epistemology with certain theoretical orientations. Perhaps it is now in the best interest of research to explore the way in which individuals come to view themselves as committed to an orientation. The process in which this occurs, although individualistic would be an interesting phenomenon to study, and with clearer understanding it may shed light on more useful and effective ways in which to facilitate the process for counsellors-in-training. A qualitative methodology may be useful in exploring this process in which an individual decides on a theoretical orientation.

Other research may be useful in addressing the consistent finding of a relationship between empiricism and rationalism and the cognitive-behavioral approaches. It would be constructive to further explore the relationship between epistemology and theoretical preference using a different methodology and/or different instruments. In would also be interesting to observe counsellors in practice to measure what intervention they are utilizing. Another worthy area of research is the finding that 70% of the respondents in this study endorsed a metaphorical epistemology as their dominant way of knowing. Is this a true reflection of counsellors-in-training? What about for counsellors in practice? It would be interesting to explore the larger realm of mental health professionals and

investigate whether people with certain epistemological styles are attracted to particular fields within the mental health careers.

Future Directions in Education

The findings of this study also suggest that students in different counselling programs are more alike in their theoretical agreements than may be expected. This finding, coupled with the fact that participants endorsed strong agreement with all theoretical orientations indicates that there is a movement away from polarized views. This may reflect the climate of integration and eclectism that is found in the counselling realm of today. An important area to research is whether counselling programs are moving towards a more eclectic approach to training as it initially appears that they are. Such a movement has significant implications for school selections, supervision, and course teachings. It is important to acknowledge that the process involved in theoretical choice is more complex and individualistic than previously because of a more eclectic climate in the areas of counselling and psychotherapy.

Future research may explore the epistemological matches between counsellors-in-training and supervisors. Does a match between epistemological styles hinder or help the learning process? According to Royce (1964, 1983), truth is best sought by utilizing all three ways of knowing. Is it possible then to facilitate a more balanced epistemological style? This question implies that it may be beneficial to teach other ways of knowing to people with a dominant epistemology.

Final Thoughts

In spite of the limitations of the current study, it provides some interesting information that reflects the integration movement of modern psychotherapy. For instance, most participants in this study endorsed agreement with and likelihood of utilizing a variety of the orientations presented to them. The reality is that much has changed since 1978 when the literature first addressed what influences a therapist's choice of theoretical orientation. As a profession we are looking beyond the confines of single-school approaches and strict adherence to one stream of psychotherapy to develop an integrative, pantheoretical model of the counselling (e.g., Lambert, 1992).

What draws a counsellor to a certain orientation, has been and will remain to be an important question. Most counsellors appreciate their own journey in finding an theoretical orientation. They are most often aware of their process in coming to adopt a particular school of thought, as well as how they gained their assortment of therapeutic interventions. It is a paradox, delving into this query of theoretical choices. On the one hand, it is surely an individual process that continues to evolve throughout a counsellor's career. On the other hand, it is a universal journey that all counsellors must make, and along the way each one is influenced by factors, some of which have been identified and studied, others of which are still unknown.

References

Adler, A. (1956). *The individual psychology of Alfred Adler* (R. Ansbacher, Ed.). New York: Basic Books.

American Heritage Dictionary of English Language (4th ed.) Houghton Mufflin Company. Retrieved September 29, 2002, from http://www.dictionary.com

Arthur, A. R. (2000). The personality and cognitive-epistemological traits of cognitive-behavioural and psychoanalytic therapists. *British Journal of Medical Psychology, 73*(2), 241-251.

Arthur, A. R. (2001). Personality, epistemology and psychotherapists' choice of theoretical model: A review and analysis. *European Journal of Psychotherapy, Counselling & Health 4(1),* 45-64.

Barron, J. (ed.). (1978). The relationship between personality of the psychotherapist and his/her selection of a theoretical orientation to psychotherapy [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4).*

Brenner, C. (1974). *An elementary textbook of psychoanalysis.* New York: Doubleday.

Breunlin, D. C., Schwartz, R. C., & Kune-Karrer, B. M. (1992). *Metaframeworks: Transcending the models of family therapy.* San Francisco: Jossey-Bass.

Buros, O. K. (1990). *The mental measurements yearbook* (10th ed.). Highland Park, NJ: Gryphon Press.

Cattone, R. R. (1992). *Theories and paradigms of counseling and psychotherapy.* Boston: Allyn and Bacon.

Chwast, J. (1978). Personality and opportunity in psychotherapist's choice of theoretical orientation or practice [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 375-381.

Corey, G. (1986). *Theory and practice of counseling and psychotherapy* (3rd ed.). Monerey, CA: Brooks/Cole Publishing Company.

Cornsweet, C. (1983). Nonspecific factors and theoretical choice. *Psychotherapy: Theory, Research, and Practice, 20,* 307-313.

Craighead, L. W., Craighead, W. E., Kazdin, A. E., & Mahoney, M. J. (1994). *Cognitive and behavioral interventions: An empirical approach to mental health problems.* Boston: Allyn & Bacon.

Craighead, W. E., Craighead, L. W., & Ilardi, S. S. (1995). Behavior therapies in historical persepective. In B. Bongar & L. E. Beutler (Eds.), *Comprehensive textbook of psychotherapy: Theory and practice* (pp. 64-83). New York: Oxford University Press.

Cummings, N. A., & Lucchese, G. (1978). Adoption of a psychological orientation: The role of the inadvertent [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 323-328.

Ellis, A. (1978). Personality characteristics of rational-emotive therapists and other kinds of therapists' [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4).* 329-332.

Erikson, E. H. (1959). *Identity and the life cycle*. New York: International Universities Press.

Fraenkel, J. R., & Wallen, N. E. (2000). *How to design and evaluate research in education* (4th ed.). Boston: McGraw Hill.

Frank, J. D., & Frank, J. (1991). *Persuasion and healing* (3rd ed.). Baltimore: Johns Hopkins University Press.

Franks, V. (1978). Nature vs. nurture or is anatomy really destiny? [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 402-404.

Freud, S. (1963). *Therapy and technique* (P. Rieff, Ed.). New York: Collier Books.

Gendlin, E. T. (1981). *Focusing.* New York: Bantam.

Giovacchini, P. (1987). *A narrative textbook of psychoanalysis.* London: Aronson.

Greenberg, J. R., & Mitchell, S. A. (1983). *Object relations in psychoanalytic theory.* Cambridge, MA: Harvard University Press.

Greenberg, L. S., & Van Balen, R. (1998). The theory of experience-centered therapies. In L. S. Greenberg, J. C. Watson, & G. Lietaer (Eds.). *Handbook of experiential psychotherapy* (pp. 28-60). New York: The Guilford Press.

Guy, J. D. (1987). *The personal life of the psychotherapist*. New York: Wiley.

Hartmann, H. (1964). *Essays on ego psychology: Selected problems in psychoanalytic theory.* New York: International Universities Press.

Herron, W. G. (1978). The therapists' choice of a theory of psychotherapy [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 396-401.

Hill, C. E., & O'Grady, K. E. (1985). List of therapist intentions illustrated in a case study and with therapists of varying theoretical orientations. *Journal of Counselling Psychology, 32(1),* 3-22.

Hollon, S. D., & Beck, A. T. (1994). Cognitive and cognitive-behavioral therapies. In S. L. Garfield & A. E. Bergin (Eds.), *Handbook of psychotherapy and behavior change* (4th ed.). (pp. 428-466). New York: Wiley.

Jasnow, A. (1978). The pscyhotherapist – artist and/or scientist [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 318-322.

Johnson, J. A., Germer, C. K., Efran, J. S., & Overton, W. F. (1988). Personality as the basis for theoretical predilections. *Journal of Personality and Social Psychology, 55(5),* 824-835.

Jung, C. G. (1966). *The practice of psychotherapy.* New York: Pantheon Press.

Kalodner, C. R. (1999). Cognitive-behavioral theories. In D. Capuzzi & D. R. Gross (Eds.), Counseling and psychotherapy: Theories and interventions (2nd ed.). (pp. 261-286). Upper Saddle River, NJ: Merrill.

Kohut, H. (1977). *The restoration of the self.* New York: International Universities Press.

Lazarus, A. A. (1978). Style not systems [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 359-361.

Linder, H. (1978). Therapists and theories: I choose me [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 405-408.

Lyddon, W. J. (1989). Personal epistemology and preference for counseling. *Journal of Counseling Psychology, 36(4),* 423-429.

Orlinsky, D. E., & Howard, K. I. (1995). Unity and diversity among psychotherapies: A comparative perspective. In B. Bongar & L. E. Beutler (Eds.), *Comprehensive textbook of psychotherapy: Theory and practice: Vol. 1.* (pp. 3-23). New York: Oxford University Press.

Marks, M. (1978). Conscious/unconscious selection of the psychotherapist's theoretical orientation [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 354-358.

May, R. (1983). *Existential psychology.* New York: Random House.

Millon, T. (1988). Personologic psychotherapy: Ten commandments for a posteclectic approach to integrative treatment. *Psychotherapy, 25*, 209-219.

Muser, K. T., & Liberman, R. P. (1995). Behavior therapy in practice. In B. Bongar & L. E. Beutler (Eds.), *Comprehensive textbook of psychotherapy: Theory and practice* (pp. 84-110). New York: Oxford University Press.

Neimeyer, G. J., Prichard, S., Lyddon, W. J., Sherrad, P. A. D. (1993). The role of epistemic style in counseling preference and orientation. *Journal of Counseling and Development, 71*, 515-523.

Norcross, J. C., & Prochaska, J. O. (1983). Clinicians' theoretical orientations: selection, utilization, and efficacy. *Professional Psychology: Research and Practice, 14*, 197-208.

Novie, G. J., & Corte, L. R. (1999). Psychoanalytic theory. In D. Capuzzi & D. R. Gross (Eds.), Counseling and psychotherapy: Theories and interventions (2nd ed.). (pp. 71-89). Upper Saddle River, NJ: Merrill.

Perls, F. (1973). *The gestalt approach and eyewitness to therapy*. Palo Alto, CA: Science and Behavior Books.

Prochaska, J. O., & Norcross, J. C. (1999). *Systems of psychotherapy: A transtheoretical analysis* (4th ed.). Pacific Grove, CA: Brooks/Cole Publishing Company.

Rogers, C. R. (1959). *Client-centered therapy: Its current practice implications, and theory*. Bouston: Houghton Mifflin.

Rogers, C. R. (1961). *On becoming a person*. Boston: Houghton Mifflin.

Royce, J. R. (1964). *The encapsulated man: An interdisciplinary essay on the search for meaning*. Princeton, NJ: Van Nostrand & Co.

Royce, J. R., Coward, H., Egan, E., Kessel, F., & Mos, L. P. (1978). Psychological epistemology: A critical review of the empirical literature and the theoretical issues. *Genetic Psychology Monographs, 97*, 265-353.

Royce, J. R., & Mos, L. P. (1980). Manual, Psycho-Epistemological Profile, Center for Advanced Study in Theoretical Psychology, University of Alberta, Canada.

Royce, J. R., & Powell, A. D. (1983). *Theory of personality and individual differences: Factors, systems, and processes.* New Jersey: Prentice-Hall.

Schacht, T. E., & Black, D. A. (1985). Epistemological commitments of behavioral and psychoanalytic therapists. *Professional Psychology: Research and Practice, 16(2),* 316-323.

Schopflocher, D., & Royce, J. R. (1978). An item factor analysis of the Pscyho-Epistemological Profile. Unpublished master's thesis. University of Alberta, Edmonton, Canada.

Schwartz, B. D. (1978). The initial versus subsequent theoretical positions: Does the pscyhotherapist's personality make a difference? [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 344-349.

Steiner, G. L. (1978). A survey to identify factors in therapists' selection of a therapeutic orientation [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 371-374.

Strupp, H. (1978). The therapist's theoretical orientation: An overrated variable [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 314-317.

Sullivan, H. S. (1953). *Interpersonal theory of psychiatry.* New York: Norton.

Tabachnick, B. G., Fidell, L. S. (1989). *Using multivariate statistics* (2nd ed.). New York: Harper & Row.

Tremblay, J. M., Herron, W. G., & Schultz, C. L. (1986). Relation between therapeutic orientation and personality in psychotherapists. *Professional Psychology: Research and Practice, 17,* 106-110.

Vasco, A. B., Garcia-Marques, L., & Dryden, W. (1993). Psychotherapist know thyself!: Dissonance between metatheoretical and personal values in psychotherapists of different theoretical orientations. *Psychology Research, 3(3),* 181-196.

Walton, D. E. (1978). An exploratory study: personality factors and theoretical orientations of therapists [Special issue]. *Psychotherapy: Theory, Research and Practice, 15(4),* 390-395.

Watson, J. C., Greenberg, L. S., & Lietaer, G. (1998). The experiential paradigm unfolding: Relationship and experiencing in therapy. In L. S. Greenberg, J. C. Watson, & G. Lietaer (Eds.), *Handbook of experiential psychotherapy* (pp. 3-27). New York: The Guilford Press.

White, M., & Epston, D. (1990). *Narrative means to therapeutic ends.* New York: Norton.

Appendix A

Do Ways of Knowing influence preferences for Counselling Orientations?

I am a Master's student in Counselling psychology at the University of Alberta. For my thesis, I am interested in how personal values and beliefs play a role in our preferences for certain theoretical approaches. Recent research has suggested that philosophical commitment, or ways of knowing, may be a factor that is influential in directing our preferences or commitments. I hope to extend this work by looking at how personal philosophical views influence our commitment to certain theoretical approaches within the counselling realm. Master's and doctoral students enrolled in counselling programs at four Canadian universities will be asked to participate by filling out the enclosed questionnaires.

There are two questionnaires enclosed. It will take approximately 20 to 40 minutes to complete both of them. It is your choice to participate by filling out the two questionnaires and mailing them back. For those of you returning the questionnaires by mail, a self-addressed envelope with postage has been included for your convenience. To ensure confidentiality, please do not put your name or any identifying information on the questionnaires. All returned packages will be treated with respect and privacy.

Thank you very much for your time and consideration.

Contact Information

Principal Researcher: Tara Simpson
Master's Student, University of Alberta
Phone: (780) 433-2632
e-mail: tsimpson@ualberta.ca

Academic Advisor: Dr. Barbara Paulson, Department of Educational Psychology
University of Alberta
Phone: (780) 492-5298
e-mail: barb.paulson@ualberta.ca

Appendix B

Information Sheet

Gender (Please Circle): Female Male

Age: _____

Current Program enrolled in (Please Check):

_____ Master's
_____ Ph.D.

Current hours of direct client contact (Please Circle):

A) under 100
B) 100-200
C) 200-300
D) 300-400
E) over 400

On a seven-point scale, how satisfied do you feel with your career choice as a therapist/counselor? (Please Circle the best number):

1	2	3	4	5	6	7
Strongly Dissatisfied						Strongly Satisfied

For each of the following theoretical orientations, there are two questions. On a seven-point scale, please circle the number that best reflects your current opinion.

Cognitive-Behavioural

(includes cognitive, behavioural, reality)

To what extent to you find yourself in agreement with this approach?

1	2	3	4	5	6	7
Strongly Disagree						Strongly Agree

What is the likelihood that you would use this counselling approach in the future?

1	2	3	4	5	6	7
Strongly Unlikely						Strongly Likely

Experiential-Humanistic

(includes existential, gestalt, person-centered)

To what extent to you find yourself in agreement with this approach?

1	2	3	4	5	6	7
Strongly Disagree						Strongly Agree

What is the likelihood that you would use this counselling approach in the future?

1	2	3	4	5	6	7
Strongly Unlikely						Strongly Likely

Family Systems

To what extent to you find yourself in agreement with this approach?

1	2	3	4	5	6	7
Strongly Disagree						Strongly Agree

What is the likelihood that you would use this counselling approach in the future?

1	2	3	4	5	6	7
Strongly Unlikely						Strongly Likely

Narrative

To what extent to you find yourself in agreement with this approach?

1	2	3	4	5	6	7
Strongly Disagree						Strongly Agree

What is the likelihood that you would use this counselling approach in the future?

1	2	3	4	5	6	7
Strongly Unlikely						Strongly Likely

Psychoanalytic

(includes attachment theory, Adlerian)

To what extent to you find yourself in agreement with this approach?

1	2	3	4	5	6	7
Strongly Disagree						Strongly Agree

What is the likelihood that you would use this counselling approach in the future?

1	2	3	4	5	6	7
Strongly Unlikely						Strongly Likely

Appendix C

PEP reprinted with permission from the author (Royce & Mos, 1980).

Directions

For each of the following statements, you are to indicate your personal agreement or disagreement on the scale provided. 'CD' means complete disagreement with the statement, 'MD' means moderate disagreement, 'N' means neutral, 'MA' means moderate agreement, and 'CA' means complete agreement.

Here is a sample question:
The Roman Empire fell because of moral degeneration of its rulers.

CD MD N MA CA

In this example, the person agrees with the statement, but not entirely, so they have circled the 'MA' – moderate agreement.

Your personal preference alone is required. There are no right or wrong responses. However, **it is necessary that you answer all of the questions.** Be sure to clearly mark the appropriate answer for each question.
Trust your first impression.

---

1. A good teacher is primarily one who has a sparkling entertaining delivery.

   CD MD N MA CA

2. The thing most responsible for a child's fear of the dark is thinking of all sorts of things that could be "out there".

   CD MD N MA CA

3. Most people who read a lot, know a lot because they come to know of the nature and function of the world around them.

   CD MD N MA CA

4. Higher education should place a greater emphasis on fine arts and literature.

   CD MD N MA CA

5. I would like to be a philosopher.

   CD MD N MA CA

6. A subject I would like to study is biology.

   CD MD N MA CA

7. In choosing a job I would look for one which offered opportunity for experimentation and observation.

   CD MD N MA CA

8. The Bible is still a best seller today because it provides meaningful accounts of several important eras in religious history.

CD MD N MA CA

9. Our understanding of the meaning of life has been furthered most by art and literature.

CD MD N MA CA

10. More people are in church today than ever before because they want to see and hear for themselves what ministers have to say.

CD MD N MA CA

11. It is of primary importance for parents to be consistent in their ideas and plans regarding their children.

CD MD N MA CA

12. I would choose the following topic for an essay: The Artist in an Age of Science.

CD MD N MA CA

13. I feel most at home in a culture in which people can freely discuss their philosophy of life.

CD MD N MA CA

14. Responsibility among men requires an honest appraisal of situations where irresponsibility has transpired.

CD MD N MA CA

15. A good driver is observant.

CD MD N MA CA

16. When people are arguing a question from two different points of view, I would say that the argument should be resolved by actual observation of the debated situation.

CD MD N MA CA

17. I would like to visit a library.

CD MD N MA CA

18. If I were visiting India, I would be primarily interested in understanding the basis for their way of life.

CD MD N MA CA

19. Human morality is molded primarily by an individual's conscious analysis of right and wrong.

CD MD N MA CA

20. A good indicator of decay in a nation is a decline of interest in the arts.

CD MD N MA CA

21. My intellect has been developed most by learning methods of observation and experimentation.

CD MD N MA CA

22. The prime function of a university is to teach principles of research and discovery.

CD MD N MA CA

23. A good driver is even tempered.

CD MD N MA CA

24. If I am in a contest, I try to win by following a pre-determined plan.

CD MD N MA CA

25. I would like to have been Shakespeare.

CD MD N MA CA

26. Our understanding of the meaning of life has been furthered most by mathematics.

CD MD N MA CA

27. I like to think of myself as a considerate person.

CD MD N MA CA

28. I would very much like to have written Darwin's "The Origin of Species".

CD MD N MA CA

29. When visiting a new area, I first try to see as much as I possibly can.

CD MD N MA CA

30. My intellect has been developed most by gaining insightful self-knowledge.

CD MD N MA CA

31. I would be very disturbed if accused of being insensitive to the needs of others.

CD MD N MA CA

32. The kind of reading which interests me most is that which creates new insights.

CD MD N MA CA

33. The greatest evil inherent in a totalitarian regime is alienation of human relationships.

CD MD N MA CA

34. Most atheists are disturbed by the absence of factual proof of the existence of God.

CD MD N MA CA

35. In choosing a job I would look for one which offered the opportunity to use imagination.

CD MD N MA CA

36. In my leisure I would most often like to enjoy some form of art, music, or literature.
CD MD N MA CA

37. The kind of reading which interests me most is that which stimulates critical thought.
CD MD N MA CA

38. I prefer to associate with people who are spontaneous.
CD MD N MA CA

39. In my leisure 1 would like to play chess or bridge.
CD MD N MA CA

40. Most people who read a lot, know a lot because they develop an awareness and sensitivity through their reading.
CD MD N MA CA

41. When visiting a new area, I first pause to try to get a "feel" for the place.
CD MD N MA CA

42. Many T.V. programs lack sensitivity.
CD MD N MA CA

43. I like to think of myself as observant.
CD MD N MA CA

44. Happiness is largely due to sensitivity.
CD MD N MA CA

45. I would be very disturbed if accused of being inaccurate or biased in my observations.
CD MD N MA CA

46. A good teacher is primarily one who helps his students develop their powers of reasoning.
CD MD N MA CA

47. I would like to be a novelist.
CD MD N MA CA

48. The greatest evil inherent in a totalitarian regime are restrictions of thought and criticism.
CD MD N MA CA

49. Most people are in church today than ever before because theologians are beginning to meet the minds of the educated people.
CD MD N MA CA

50. The most valuable person on a scientific research team is one who is gifted at critical analysis.

CD MD N MA CA

51. Many T.V. programs lack organization and coherence.

CD MD N MA CA

52. I like country living because it gives you a chance to see nature first hand.

CD MD N MA CA

53. Upon election to Parliament I would endorse steps to encourage an interest in the arts.

CD MD N MA CA

54. It is important for parents to be familiar with theories of child psychology.

CD MD N MA CA

55. The prime function of a university is to train the minds of the capable.

CD MD N MA CA

56. I would like to have written Hamlet.

CD MD N MA CA

57. Higher education should place a greater emphasis on mathematics and logic.

CD MD N MA CA

58. The kind of reading which interests me most is that which is essentially true to life.

CD MD N MA CA

59. A subject I would like to study is art.

CD MD N MA CA

60. I feel most at home in a culture in which realism and objectivity are highly valued.

CD MD N MA CA

61. The prime function of a university is to develop sensitivity to life.

CD MD N MA CA

62. When playing bridge or similar games I try to think my strategy through before playing.

CD MD N MA CA

63. If I were visiting India, I would be primarily interested in noting the actual evidence of cultural change.

CD MD N MA CA

64. When buying new clothes I look for the best possible buy.

CD MD N MA CA

65. I would like to visit an art gallery.

CD MD N MA CA

66. When a child is seriously ill, a good mother will remain calm and reasonable.

CD MD N MA CA

67. I prefer to associate with people who stay in close contact with the facts of life.

CD MD N MA CA

68. Many T.V. programs are based on inadequate background research.

CD MD N MA CA

69. His-her education should place greater emphasis on natural science.

CD MD N MA CA

70. I like to think of myself as logical.

CD MD N MA CA

71. When people are arguing a question from two different points of view, I would say that each should endeavor to assess honestly his own attitude and bias before arguing further.

CD MD N MA CA

72. When reading an historical novel, I am most interested in the factual accuracy found in the novel.

CD MD N MA CA

73. The greatest evil inherent in a totalitarian regime is distortion of the facts.

CD MD N MA CA

74. A good driver is considerate.

CD MD N MA CA

75. Our understanding of the meaning of life has been furthered most by biology.

CD MD N MA CA

76. I would like to have been Galileo.

CD MD N MA CA

77. My children must possess the characteristics of sensitivity.

CD MD N MA CA

78. I would like to be a Geologist.

CD MD N MA CA

79. A good indicator of decay in a nation is an increase in the sale of movie magazines over news publications.

CD MD N MA CA

80. I would be very disturbed if accused of being illogical in my beliefs.

CD MD N MA CA

81. Most great scientific discoveries come about by thinking about a phenomenon in a new way.

CD MD N MA CA

82. I feel most at home in a culture in which the expression of creative talent is encouraged.

CD MD N MA CA

83. In choosing a job I would look for one which offered a specific intellectual challenge.

CD MD N MA CA

84. When visiting a new area, I first plan a course of action to guide my visit.

CD MD N MA CA

85. A good teacher is primarily one who is able to discover what works in class and is able to use it.

CD MD N MA CA

86. Most great scientific discoveries come about by careful observation of the phenomena in question.

CD MD N MA CA

87. Most people who read a lot, know a lot because they acquire an intellectual proficiency through the sifting of ideas.

CD MD N MA CA

88. I would like to visit a botanical garden or zoo.

CD MD N MA CA

89. When reading an historical novel, I am most interested in the subtleties of the personalities described.

CD MD N MA CA

90. When playing bridge or similar games I play the game by following spontaneous cues.

CD MD N MA CA